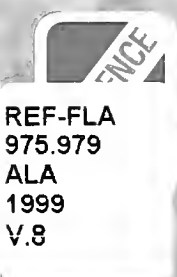


ALACHUA PORTRAIT FORUM #8

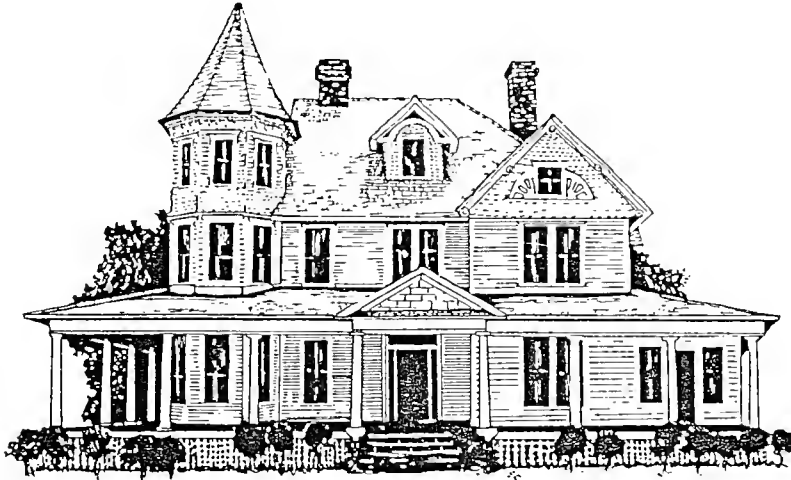


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"ALACHUA PORTRAIT: The Living Heritage Project"

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and the City of Alachua.



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ALACHUA PORTRAIT FORUM #8

"CONTINUITY THROUGH THE GENERATIONS"

OCTOBER 6, 1983

VICES IN ORDER OF FIRST SPEAKING:

- B: Allan Burns, Ph.D., Humanities Consultant
- C: Tim Check, Panel Moderator-City of Gainesville Safety Office
- SC: Sudy Cauthen, Project Director - "ALACHUA PORTRAIT"
- I: Mary Elizabeth Knight Irby, panelist/retired schoolteacher
- WI: Will Irby, III, panelist/son of Mary Elizabeth Knight Irby
- RS: Rod Smith, speaker from audience/local attorney
- H: Martha Richard Hagan, panelist/tradition bearer
- O: Ethel Phillips O'Dea, community resident -
schoolteacher/speaker from audience
- L: Alex Lundy, panelist/tradition bearer
- T: Glen Dexter Tyson/grandson of Alex Lundy, panelist
- M: Mary Lou McFadden, teacher/farmer - speaker from audience
- LT: Lucille "Nicky" Taylor, Baha'i Spokewoman; speaker from
audience
- VH: Vernon Hill, Farmer of "God's Country,"/speaker from
audience
- EH: Evelyn Holland, Mayor-Commissioner, City of Alachua/speaker
from audience
- U: Unknown

Due to the limitations inherent in transcribing these audio tapes, there may be misspellings of proper names and geographic locations. The language has been reproduced as accurately as possible, however, there were some problems with the quality of the sound.

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B: When we designed this project, we designed ten community forums, ten town meetings, and Sudye Cauthen and I crossed our fingers that we might get some people to the first two or three meetings, but if it keeps going, we would really be lucky. Well, we have been more than lucky. We have been beating the odds. We have gotten lots of you folks to come to many of our different forums. I think that says something about Alachua. It says that you are, and other people are, interested in the town, interested in the history of the town, interested in the traditions of the town. I think our panels, our town meetings are going quite well and I am very pleased with them. I am hearing from other folks in the community that it sounds like something that this town should be proud of. Something that makes this town, I think, something special, a special place; different than a lot of other places. In some of my research on other southern towns, I have noticed the divisions often in small towns in the South are so great that people do not come together, and, again, I am pleasantly surprised about Alachua and that people do come together. They will talk about things that are enjoyable, about the past. They will talk about problems. They will talk about things about the future without reticence. I think that is a real strength of a town like Alachua. Well, tonight, we are going to be talking about what is between the generations.

Ms. Cauthen and I, when we were discussing the different topics for the town meetings, we kept thinking there ought to be one where we really look at the problems and the prospects and the issues of older people and younger people. That is of concern to the people. Also when we started talking about this, I was reminded of an anthropology teacher that I once had the pleasure of meeting: Margaret Mead. Margaret Mead worked on Samoa in the 1920s and worked all over the world. I think Margaret Mead always said it was grandparents and grandchildren that were the key link in culture.

Think about our own lives. We learn from our parents. We learn how to sit straight at the table. We learn how to finish the food on our plates. We learn how to get up and go to school everyday. These kind of everyday things. But our grandparents are special people. They are the people who teach us that there is something extra about life, about culture, and about society. They tell us the family stories. They tell us who we are and how we became what we are. They have a special warmth and a special perspective about life that sometimes our parents do not.

I know as a parent, I am constantly complaining about my daughter's school work or my son not wanting to go to soccer and I often do not get a chance to kind of stand back and tell the kids how much we love them and what we wish we could tell them. Grandparents can do that, because they are special people. They do not have those day-to-day concerns and yet they are very close to people. Grandchildren, as well, have a special relationship to grandparents. They are people that you can look up to as having been through a lot, as having gone through some awfully tough times. People coming up now, their grandparents were the

ones who went through the Great Depression in the 1930s. Their grandparents are the ones who went through integration. Their grandparents are the one who have seen changes, that perhaps we will never see. The advent of television, automobiles, electrical appliances, things that have really radically altered our lives. Their grandparents are the ones who know about the wars in this country. That is a special kind of knowledge that we often do not get a chance to get from our parents, but we can get it from our grandparents. That is a special thing about them. I think, too, in a sense of Alachua as a community, the grandparents and the grandchildren are important dimensions.

Young people today do have a hard time. There are problems with finding out who you are. There are problems with learning about people from the opposite sex. There are problems with the onslaught of worldwide problems which seem sometimes to overwhelm us at times. It is very difficult for young people today. When we look to our grandparents and look what they have gone through and what they have to say about growing up in Alachua, we can have a steady post to hang onto. We can have something that gives a little bit of security, gives us a little bit of a sense that we are important and we are somebody here in Alachua. The other day I was talking with Letha DeCoursey. She is a grandmother and she was talking to me about what her grandparents told her in the olden days and what went on in Newnansville and Alachua in the late 1800s. I think those are kinds of magical moments that almost look back through hundreds of years of history right down to today. I think this panel tonight is special because we hope we can capture some of that magic of history, magic of who we are as Alachua and we hope we can capture some of the wisdom of the old people, some of the wisdom back and forth. As always, I encourage people from the audience to please ask questions of individual panel members as they talk. To add to the discussion about who we are and what we are and where we are going, I hope you all do that. At this point, as usual, I will turn the panel introduction task over to Mr. Tim Check and then we will begin our discussion for this evening.

C: Welcome tonight and instead of introducing the panel myself tonight, I would like to ask Sudye Cauthen to introduce the panelists. As you all know, she is the one that is really responsible for putting this whole program together.

SC: Dr. Burns is looking for an increase in his fee, and evidently, Tim wants to get on the payroll. I will be brief. Like some of you in the audience, where I come from is what I start with when I begin to explain myself to people. I would love to have an afternoon's conversation with each one of these people. I am just so excited that they are all here together and I plan to ask them questions. Between them, they know a lot about this place and a lot about what this place has to do with who they are. Mary Elizabeth Knight Irby comes from the DuBose family who pioneered this area. Her son, Will Irby, writer, dramatist, storyteller, and native son. He is living in Chiefland now.

Martha Richard Hagen grew up stuffing sausage and grinding cane, and is still doing it. She is going to tell us in her own words why it has meaning for her. Actually, Martha's talk is entitled "Martha Speaks Her Piece," in case she forgets to tell you.

This is Alex Lundy. Mr. Lundy raised a family and twenty grandchildren and one great-grandchild in Alachua. He speaks poetry. He is the grandfather of Glen Tyson. This is the Glen Tyson, grandson of the poetry speaker who grew up to become a minister at Old Jerusalem Baptist Church in Montecocha. There they are.

C: What we are going to do tonight, instead of starting at one end of the table and working all the way through, or starting at that end and working down here, we are going to scatter it around a little bit, and start off with Mrs. Irby.

I: I thought at first that I would not do this at all. When Sudye first mentioned this to me, I said I would not. But then, I think a lot of Sudye and I think a lot of her mother who is a very special friend of mine and I said, "Well, I will think about it." Well, the more I thought about it, the more I knew that perhaps I could bring a real, special and unique understanding of Alachua to this forum. Sudye asked me to discuss what values from our past are important and how we can transmit those values to new generations. I am going to address those two questions as they relate to just one family. Alachua has always been a part of me. I did not grow up here, but my father did. His mother did, my grandmother, and her parents did. My great, great-grandfather, a French immigrant, came here in 1840. My great grandfather was born here in 1846. My grandmother was born here in 1873 and my father was born here in 1898. Of course, I never knew my great grandparents, Elijah DuBose, but I know that they came here with scarcely more than determination and faith and they worked hard and they raised their family with love in a Christian home. Their son, James DuBose was my great grandfather and he grew up on a farm, probably out on the Bellamy Road, the best I understand. He farmed the family land with his wife, Mahalia Pinkson. They raised twelve children, the second of which was my grandmother, Mary Frances DuBose. Mary Frances, too, grew up on the farm but when she married my grandfather, Charles Knight, a railroad man from Charleston, they moved to town to raise their family of four children. Their second son was my father, Jesse Knight, and this family lived in what is now the John Hugh Dew House. My father grew up here, went to school here, went to church here, and went to work for the railroad here. He married my mother here and my mother was a schoolteacher in Trenton and that is where he met her and my mother's people were pioneers from the Thomas Williams family in the Red Level area of Crystal River. His work took my parents away before I was born and circumstances kept them there for many years. But finally they did return to live their lives out here. I was born and grew up in this time spent away from home in Alachua. The boom years were spent in Palm Beach among the glamour and the glitter of the Flapper Era.

I: The depression years were spent in Bradenton and the World War II years were spent at school in Tallahassee. During all of these times, we made trips home. We came by car and what I remember most about coming by car was a new road through a tall pine forest. It was like going down a hall. I can remember as a child looking down these long halls of pine trees and newcut roads through there. We came by train sometimes and sometimes we stayed with relatives. Sometimes we stayed at the Skirvin Boarding House and if you do not know where that was, it was down near the railroad tracks, down near Enneis Ford place. We came to visit our family and to visit old friends that my parents cherished more than any others they had met anywhere. We came to help with cane grinding and hog killing. We came to the family reunions. While I am talking about family reunions, I just got today in the mail, a family reunion notice. DuBose Family Reunion will be Sunday, October the 23rd, 1983, at Camp O'Leno. It has been years and years, and I cannot tell you how many there have been, but I am sure there was way over fifty of them. We came to weddings and funerals and summer picnics at Burnett's Lake. Winter feasts served off farmhouse hearths, stoves by the wood fire, and we came when it was time to pick tobacco, harvest melons, pick corn, and go to the market. No matter where we lived, it was always thought of as a temporary residence because someday we would be going back home. So it was that my father's standard answer to "Where do you folks live?" was "Well, we are staying here right now, but our home is Alachua." As I got older, the word "home" began to take on a real meaning for me.

When we were in Alachua, "home" was just wherever you were. It was out at the farm. It was at the church. It was sipping lemonade and eating grape hull pie on my Aunt Clara Stephens' front porch. It was down at Willie's barbershop, Braswell's Dry Goods Store, Haisten's Meat Market, Joiner's Drug Store, or at the post office. It did not matter. "Home" was all over. People lived at home places. To a girl who had grown up among the rich and famous in fashionable Palm Beach, with the tin can tourists in Bradenton and had spent the World War II years at Florida State College for Women, Alachua was a very special place. I was not naive, however, I knew, because I had listened, all of those years, that Alachua was not all good. That all of the people were not always good. But my daddy always said that there were more good kind loving people here than anywhere else he had ever been. He would say, "This is my home and these are my people." It became my home, too, and they became my people. When the war was over, my parents realized their dream and moved back home to Alachua to stay. After college graduation, I came home to Alachua to live for the first time. Immediately, I liked it because of the wonderful extended family atmosphere. The warmth and the concern almost everybody felt for each other, for the appreciation of work and for the quality and meaning the people brought to everyday living. I asked for and got a job teaching third grade at Alachua Elementary School. I now became a native. A year later, I married another native of Alachua, Bill Irby, who I had met during my college days. For a time, we had

to leave Alachua as Bill's coaching job took us to teach in Orange County. After Will was born, we felt we had to come back to Alachua to make a home place for Will, and later for his two brothers and his sister because we felt this was the very best place we knew of to rear a family. We became again a part of the community, the Alachua School, and this time with real purpose. We tried to give our children a real old-fashioned home. Love and care and a balance of work and play. We did not want them to live in the past but we did want them tied to the past by a knowledge of their family history, family customs, traditions, and the abiding continuation of a Christian home, patterned out years ago by their forebears on both sides of the family. We knew we had succeeded in our mission and Alachua had once again worked its spell, when Will went away for three years of naval duty in Italy, and every letter he wrote home began, not "Dear Mom and Dad," not "Dear Family," and not "Dear Folks," none of those endearments. Every letter began "Dear Home." After all of these years, we still like Alachua because as it has grown and changed, it has remained a family-oriented community. It is still a quiet, safe place to live compared to most other places. It is ideally located between both the east and west coasts, and it is close to I-75. That is important to us because we like to go to North Carolina. It is about a twenty minute drive to the University of Florida and all of its resources. There are nearby rivers and lakes and recreation areas. It is far enough north to have a change of season. Alachua is still a caring community in which the churches play an important role. More importantly, we like it because we have invested so much of ourselves in its future through its children. The true Alachua, let me repeat that now, the true Alachua, has endured in this family through seven generations. From my great-great-grandfather to my two grandsons, spanning a hundred and forty years. The true Alachua will always exist but it will only exist in the hearts of those families who live here and want for their children, a place to call "home."

C: It is certainly difficult to follow those beautiful words of Mrs. Irby, so because of that, we will ask for Will's comments.

WI: I think that in continuum, which is tonight's theme, there is comfort. I think not only of the DuBose family, I think of the Irby family and even my name, it is the same as my father's name and his father's name before him. It is the same as my great-grandfather's name. Those roman numerals at the end become more than just numbers. I remember the night that my child was born, my son, and to be very candid, I wondered if I would be the one to break the continuum. I was not the one to do that. He also bears the name of his father, grandfather, great-grandfather, and great great-grandfather. I am also one fortunate to come to this town as home and to have attended the same school that my father attended, that my Grandfather Knight attended, to have been taught by at least two teachers that I am aware of who also taught my father, one of whom was Mrs. Hortense Cauthen, Sudye's mother. She is one who has had not only a great influence on my life, but also taught me to read. When I selected the kinds of

materials to read that had been encouraged in my home.

There is that sense of continuum in work, not only in leisure. I mowed the same yards that my father mowed, at least four of them that I am aware of, those were yards that I also mowed. Part of what was to be taught and to be a family tradition in our home was the idea that we each had a responsibility to pull our own weight and to earn as we were able and I remember that on my eleventh birthday, I received a paper route as a gift and not ironically, I suppose, it was the same paper route that my father had had. It was the Tampa Tribune which he had delivered before me and so I too carried on the family tradition. I would get up each morning before dawn and the papers would be waiting up at Trowbridge's Old Station up here on the highway, and there is something about that newspaper business of mine. I remember a lot of the headlines of the newspapers. You would get there in the morning and I would have a pair of pliers and I would snip the wire and the wire would fly back and there would be the papers and the headlines would be right there. You know, the old movie technique of the headlines of newspapers fanning before the camera; I intentionally tried not to be overly prepared for my visit tonight and yet, one vision that did come to me and I allowed myself to revel in there for a while on the way over this afternoon, was just those newspapers. I must say to you though, that it was during that time that for me, personally, a lot of my sense of continuum began to sort of falter or at least came into question, some of the things and, I am living in a town that we have already described and I am looking at these newspaper headlines and I see that the President of the United States has been assassinated. There are more headlines and I am seeing, on these newspapers each morning, that people are marching on the Capitol. That there are sit-ins and all the code words that come with the demonstrations that begin showing. I see that the president's brother, Robert Kennedy, has been assassinated and these things are coming before me and I am delivering these papers and, every morning, the sun is coming up as usual over the City of Alachua, and I am starting to wonder why. What is going on? I would relinquish the paper route to my brothers in succession and each of them would deliver and by now, I am working toward the 1960s. As we are all aware, that was a tumultuous time and a time of great social change, a time of questioning and the tumult would continue and assassinations would continue and there would come a time that the headlines would tell us that Martin Luther King had been assassinated. The personification of just a social change phenomenon in itself and, I am using this, of course, symbolically but, the opportunity to go there each morning and look at the headline and go through this small town with the sun coming up as usual. To see all that was going on about in the world and to see that many of the families that I would be delivering the papers to would be in a different home perhaps, next year, and it would be a better home than it was the year before, and the car might be a newer model. Things seemed to be going along pretty well here. I would go down to Main Street early in the morning and put the papers in the rack and out from Bob's Cafe would come some of the men who

had already had their breakfast and were rushing off to work and they were dressed in their clean white uniforms to go to work out at the Copeland Sausage Plant. They had jobs and seemed happy and fortunate to have them and there were people marching on the Capitol that did not have jobs.

Things were happening, too, that would change about that time and the schools would consolidate so now I was not going to the same high school that my father had gone to but to a consolidated high school which joined High Springs and the surrounding communities. There was something different too, to deal with of course, after that, integration would follow and there, too, though I was getting out of high school at about that time, it was something else to deal with and to put into perspective. There was something to put into perspective, however comfortably at that time it may have seemed to me that this was all coming together. But, I think that probably the most significant things in helping me personally to deal with what would come next, which would be that I would leave Alachua and I would be out in all those things that I am telling you I saw in the headlines, you see, and, I think the significant thing that I can tell you is what happened in the home and the idea of family tradition. My feeling is, in terms of inheritance, that I have not inherited, and do not stand to inherit, any great or vast holdings in terms of property or wealth but, what I have inherited and already reaped the benefit of, is a sense of heightened sensitivity to the promises of life. I think, a sensitivity to the needs of others and a willingness to be of service to others which, I believe, is among our family traditions and, I think of my own work and, for the last ten years, a lot of the gainful employment that I have had has been in social work, in working with kids and teaching.

Of course education's a family tradition with our family but, I remember an incident which had impact on my life. I will relate it to you briefly. We were up here at the school and I do not remember my exact age but I could not have been much more than nine or ten years old, and there was a fellow that lived in our community who was probably about sixteen or seventeen and had been in quite a bit of trouble. I do not remember what had happened in the transition exactly, or how all this had come about, but somehow, I know that my father had been working with this fellow a little bit and he had him up at the schoolhouse and they were building a backstop for the baseball diamond. He was putting in a pole, you know, to hold the wire up. While he was finishing the job, we were going to do something else and we went back across the field and we got in the car and we sat in the car and we were watching this young fellow work. I wondered why we were not leaving. I looked at my father and his eyes were wet. I said, "what is the matter" and he just looked up and he said, "You know, that old boy's come a long way," and I knew right then, I knew. I thought, my daddy's done some good work and you know, that is an influence. I think of the time that in the afternoon particularly in the summer, my mother would sit out in the backyard with us. This was a neighborhood thing and there were a lot of the boys in our neighborhood who would come down

and we would catch the swimming bus. We would go out to swim in the springs in the summer program, but before we would go, a lot of times we would sit out under the big oak tree in my backyard, and my mother would read stories to us. She is an extraordinary reader. There was an incident that happened. There were several boys there and among them was a boy named Frank Duke. I know that many of you remember the Duke family. Frank lived in our neighborhood. Mama was reading Edgar Allan Poe's The Pit and The Pendulum and this was on a summer afternoon and about that time while she was reading, nature was working with her and they conspired together to have the storm clouds kind of come up. In reading the story, just about the time that the pendulum got to the fellow's neck, well the lightening bolt struck. I remember old Frank Duke just coming up out of his seat. I know that nature participated in that, but my mother's ability to read dramatically had to have an effect, that was influence.

In many of the things since, you know, I have sought for that. It seems to me now that I should be coming to some conclusions but, there is no conclusion for me. That is bits and pieces of some of the things that I recollect and I suggest to you, there is only continuum.

B: Ms. Irby, I was thinking, came from the world of the headlines. She came from the Flappers down there in Palm Beach, and came to the Depression in Bardenton, then came into Alachua. Will, talking about the feeling of growing up here, and I sensed a little bit of the world being too nice here with all those other things going on the outside, feeling a little bit constricted, maybe, by the family and all these other things and wondering what effect it was having on him. I would like to ask Ms. Irby if you ever had similar feelings that maybe Alachua's not quite in step with the time and how you handled those same feelings, if you had them or maybe your husband or...

I: I do agree that sometimes I felt like my children were not experiencing the real world. This was really almost too safe and too quiet. I think one instance that I remember, and a lot of people thought I was really weird to do this: But I put my children in the car and took them over to the University to see a riot. You know, they did not know what a riot was. They were having one on the campus, I cannot even remember for what reason. We took them on lots of family trips and traveled throughout the eastern seaboard of the United States and some other places, too. We tried to let them see the rest of the world. We took them to New York City and places like that to try to show them that this was not all there was.

B: You ever remember your parents, your grandparents, talking in a similar way about small town and wanting to get out?

I: Yes, my grandfather was a railroad man and the railroads were really coming into their own in that particular time and I can remember him saying lots of things about, "this is really going to open up things. We are really going to be able to go places

and see things and people from up north were beginning to come down more and more and that was in the Palm Beach Era when the rich and the famous were coming down. That was from his standpoint, what the railroad was going to do.

- B: I imagine a lot like when the interstate came through, people thought because of things.
- I: Right. Somebody told me when they put the interstate through, we are going to have colder winters because of letting the air out of Georgia. I believe it.
- C: Mrs. Irby, I am personally not a bit sure that my son, William, has this sense of continuity that you talk about. I wonder what suggestion you would offer parents today for creating this sense of continuity, helping that along?
- I: Well, everybody's got ancestors. I mean, some of them you might want to hide but I think, my suggestion would be to sort those out. Who were they? Where did they come from? Where did they live and what did they do here?
- C: Think there might be a delayed reaction, too? Where the child gets to a certain age before he or she appreciates all that they did receive? Will, I want to ask you, I wonder if you had something more to say.
- WI: Well, certainly, awareness of one's ancestry is significant to it but, I do not know that it is a matter of historical significance. I think that identifying the roles that we have within the family, making those fair and responsible kinds of roles and setting up family traditions begins with the first instance of that activity or act or whatever. There is some family traditions that require that everyone drink from the same eggnog glass and then there are others that simply require that you come to the dinner table dressed appropriately, that you have a shirt on. That your hands are clean, and those kinds of things and I worry that a lot of the sense of continuum that we are giving praise to tonight is not felt in a lot of families because they lack structure, and that awareness of structure brings out things. It has been my experience that it brings out a lot of security, not only to children and youth, but to families at large.
- B: Well, what do you remember of the riots now, at the University campus?
- WI: Well, my mother's intentions were good. It did not have as much social significance as she might have liked. I believe that it was a panty raid (loud audience laughter). That was the popular thing during those days.
- B: Got a question in the back?
- RS: Well, you are talking about the positive aspects of continuum and

having grown up in a small town, did you feel like you also had a certain amount of baggage you had to carry with you?

VI: Well, I did, but I guess maybe that there is always a responsibility, when you have responsible parents, you know, it is a little, it is kind of difficult to be irresponsible. So I, you know I certainly made efforts to, but I just have never really felt like that I had any, and I have tried to think of them. You know I have never really felt that I had any real excuse not to go about things in a responsible way. But I have resented that at times, when I would find myself in a situation that I really would liked to have acted irresponsibly. I was angry and I have, but I have always had that, I guess, the conscience. Sometimes you wish you did not. You deal with people, and they do not seem to have a conscience and you say well, why are they laying all this stuff on me? These guys are getting rich! I got halfway good sense. I could go into business. Why is it that I have got to do this kind of work?

C: Thank you very much, the Irbys.

H: The Richards, the first bunch that come over, it was Don Francis, Joseph Richard, Louis Richard, and that was in 1780, and they first come into St. Augustine, I believe it was, and then they come on down the St. Johns River and right now, where they made their stop, they called it Strawberry Hill but to us, now, it is Black Creek, that creek that comes out near Middleburg. At that time, Jacksonville was not even on the map or anything. But anyway, he did something overseas, in Italy, I believe it was, that he had to get out and get out in a hurry so he met this girl that her father I believe had a sugar plantation or something and his wife's name was Louis. Her name was Richarde, that is the way it was spelled, now they leave the "e" off. Some spell it Reshard. So, it is kind of like Alachua. They have different ways. But he did something for the queen or king or something, anyway they granted him 16,000 acres form the Spanish Crown. There was Richards and Morgans and Budingtons in 1636, it was settled along Middleburg, where Middleburg and Jacksonville is now, that was on the east bank to the St. John's River. This land grant was mostly on the map in the northeast part of Florida. It was confirmed by the Supreme Court of the United States, by Justice John Marshall, after Florida became a state and I kind of get confused about this because, really some said Sugar Hill and then when I read in these notes that I have and papers that I have had handed down to me, well, there was a Judge Richard. I know my dad, different people, colored people, white and all, would call him "Judge" and I wondered where they got the "Judge" from, but when you go back and read through all this, well there was a Judge Richard at one time. Out in the Bland Section, I think, there was a Miss Jones on here one night talking about Sugar Hill. James Richard lived on Sugar Hill. Sugar Grove and Sugar Hill, so I don't know where Sugar Grove was, but I know where my folks used to live. Right now, it is part of the Santa Fe River Ranch. Well, at one time, they pointed out different places to me where the Indians had their

place when they were first there and then my Grandmother Richard told me about one morning seeing this Indian take this young girl away. Just picked her up and killed her right there where they milked cows and everything. Then we had a place on the farm that they said "this is the slaves's cemetery and this is where some of the Indians, you know." I said all out in there, it is just like that gentlemen last Thursday night was talking about all of the Indian mounds and the things that you can go out through the woods here and find. Well, it is that way all over out in that area. In fact, it is God's Country. I tell everybody: That is God's Country. From this road back towards Bland you can just bet on it. If all of you would just take time and, get outside and look around and be out in the quiet, well then you will know, and tell the people in the Forest Grove area: "We can take one wheelbarrow full of sand out there and fertilize a whole acre of dirt back this way." Anyway, going back to Don Francis, he was quite a guy, I guess, but anyway, it was handed down. They settled around Middleburg, I call it Black Creek. I think they started and he had a sawmill and, back then to use any of the water you had to get permission from the higher-ups. He was wanting to fix a sawmill he could work with from the water and he had these fellows, working for him, after they had so many logs they had to cut a day and they had things handed down like that and if you did not do it, well you had to stay there until you got it finished. Of course, they did not get any pay like we get now. If they had to work like they did then well, I imagine they would take up another turn. I think that is one of the things that we all have our ideas up too high and want to make too much money. Where we do not really slow down and take time to really enjoy what we have around us.

Then I think Don Francis had a son, and it was John Charles Richard, if I am not mistaken. He was baptized in St. Augustine when he was only two years old and then, that John Charles, like he was talking about William being handed down in his family, John Charles had been handed down in the Richard family or some part of the Richards and John Charles Richard. One of them married a Melinda Tyson and this Melinda and John Charles had five boys and five girls. He died when he was in his sixties. That left her alone with her children, and, of course, from what I can understand, she had a lot of will power. So she continued on with her farm and her land, which, right now, is Earl Boston's farm land, the Santa Fe River Ranch. I think that 16,000 acres was all from there back towards Jacksonville. That had taken in about nine different counties--Columbia, Baker, and Union Counties, and at times they have mentioned Newnansville. Well, I never hear a Richard. I never hear a Boston. Once in a while, you might hear a Dell. All those people were connected with Newnansville as well as some of the people that they have brought out in the different ones.

Melinda, going back to her, was head of her plantation and she had these girls, and one of them was named Harry French and that was the one that married George Boston's father. I believe it was William Boston. That place that the Bostons have out there

was really the property that Melinda gave her daughter French. She gave each one of them so much. One of the sons, called "Cap," ended up around Starke. I understand that over there where the Episcopal Church is and the Methodist Church, that he gave the property there for those churches to be built on and besides that, I think he and some guy went together and they opened a grocery store. A long time ago, they just had everything in one store. You go to one store and you get most anything you want but you can get around over there and talk with the older people. They remember some of these things but it is just like around here, I hate to say it but a lot of our older people have gone and we do not have too many of them around and it just hurts me to my heart because they are the ones that created what we have around here. If we want it and want to carry it on, we have got to get busy to keep things going.

My great grandfather was a Richard and he married a Helen Morgan and she was from over around Middleburg. Out at Richard's home, where we lived out from Bland, I did not live there all my life, I was born right here on the hill where McCoy had a lumber mill and had a big house that they rented out and my grandfather was a railroad man so he was gone most of the time so there was my mother and two brothers. Well, Ted married and got out and Bill, he never did. He lived with me all of his life. He passed away a few years ago. But upstairs, it was like two apartments, in one part of the house. Now there was a brother in-between but he died real young so I was kind of tomboyish, and, of course, that suited my dad. He did not care because he did not have the boys so I guess he figured he would make one out of me and that was not hard to do. I used to like to ride horses. I had my hair cut like a boy and I dressed like a boy. We lived here and I am not real sure about it, but I think Miss McFadden was my kindergarten teacher, but I am not sure. But I went to kindergarten and the first grade and after that my grandfather died and we had to move to the farm.

But, in the meantime, when you go back to the first panel we had, they talked about corn and tobacco and, first one thing and another. Well, we had a big crop of potatoes. My dad did this a lot so we lived here in town. He would go out to the farm out near Doris Dansby's folks. He would rent land and plant potatoes out there because that was a good section to plant potatoes. That was in the Model T days, I guess, because I know my oldest brother when we used to run out and when Dad come in, he would hold his hand out and jump on the sides just to get to ride on the running board, and everywhere Dad went, Calvin went. So, I do not know what he was doing, but anyway, the darn thing turned over on them out there on that road and broke my brother's neck and he had to wear a cast from here up. We have had several doctors in and out but one put this cast on. He says, "Now you got to keep it on for six weeks," and after he had it on for awhile, like about two weeks, well, he fell in an ant bed and got ants all under it so he had to go down and they had to take it off. Everybody thought he had a bottle of beer or two under his shirt when he walked around. I think it is from way back when

he did have this accident. I do not know what it is but it did something to him. I know John, he will say "Calvin's been drinking today?" and I would say, "No, there is nothing wrong with him. If you will just look at him, it is the way he walks."

Then we had some good times. We moved out, Rosie Ellis had a place out here. This place belongs to Rock Hollow Farm right now, and we lived in the house with her. She had a couple rooms and she did not want to live by herself. Then Dad would plant potatoes all out there where Mr. Fields has his place. He plants potatoes there. But going back, my grandfather passed away and we moved out to the farm. Dad had several hands and at that time you farmed with the mules, not with a tractor or whatever. Out there we have our family cemetery that has been handed down through generations and, if you read the deeds and everything, well, there is always two acres that has been set aside, regardless of who has the property what. I sold the last eighty acres to the Santa Fe River Ranch, but it did deed these two acres which were set aside for the Richard Cemetery. Back in 1847 is when the first person is out there and most of them are Richards. I know there are two people that are buried out there. Gallops, I believe are their names and they were just friends of Richards. There are some Clarks out there, but I think if you searched around the Richards, we would be kin to pretty near everybody out that way because the Davises are connected and of course, this Frenchman Richard that married the Boston, well that is the way we were kin to the Bostons. Anyway, we got a hang-up there.

You all were talking about different things about, I think somebody asked a question, I do not know whether they asked William or what, if kids now or the younger people would carry on this. Well, they might be like Mr. Earl Boston was. When he was a young fellow and all, all he thought about was work and making that dollar. He said, "Martha have you got any papers you think I should have, well get me up a copy of them." So you might not have enough time when you get younger. I mean, when you are younger, but when you get older, then you have time for these things. I said that really, the way Earl has gone about it, it really excites me about it because every little thing that he finds, he brings it in to my daughter, Ava, and wants her to re-write it where he cannot see very well. Then where she works they have these machines that she can run these copies off for him and he will tell her how many he wants and he gets that.

But, I think there is a Richard out here in Newnansville. There are some in LaCrosse's cemetery, in Starke, and there are some of course in our family cemetery. Then going way back, well, at one time, when they were fighting in Olustee, there were five Richard brothers and I could give you the names of them but I do not imagine any of you would know them. But anyway at one time they were fighting there and I know we have a letter and I brought it along in case that they wanted it for their record they could have it and then, also, going back to where they first come in and settled along the St. John's River over there at Black Creek,

well they used to call it Tiger Hole Plantation and it goes on to say that they do not really know why it was called that then. If you read on down further, they say that it was a circus at one time somewhere around and they let the tiger out, or a lion out or something, and while they were down having a picnic. I do not know whether it was a panther or a tiger or what but it got after this woman and it killed her and I guess that is where it got the name Tiger Hole Plantation.

Let's see, the Richards, well, we had a good time at home and I went to school from about the second grade through the eighth grade. We walked two miles to Bland School and two miles back home every day. I was not the only one. There was quite a few of us and of course we had a lot of fun. Sometimes we would get Mary Pinkston some of you might know her that is Ms. Cauthen's, Tomye Cauthen's youngest sister. Well, she was the only one in her family and we had some bad boys along with us and they liked to pour sand down your back or throw it on you. Me being a tomboy, well I would not let them mess with my younger brothers and sisters. They would get on to Mary Old Jack _____ would and I would get on to him and I would beat the fire out of him. Nellie Gilbert was one of the teachers out there and Mae Vaughn taught out there. I cannot remember all of them but, anyway, after I finished eighth grade, I came in here to live with my mother's folks. Mr. and Miss Elmore Redd and I learned a lot at home with Pappa Jody and Grandma Mattie. She taught me a lot and always, she was the one to milk the cows and I always went along with her and learned how to make the butter and of course, out there we always had our own and our sausage and what. And we still have that at our home yet and cane grindings. Now, we did not do much cane grinding at the Richards. It was done around there. It was done a little bit and but my husband, he likes things like that and I go along with him because I get a little bit of kick out of it up until last year now, we had anywhere from, they all found out what, when we would go grind cane, kinspeople and they came from Alabama and Titusville and all around. I think I had anywhere from twelve to fifteen for breakfast, dinner, and supper. I told Nolan, I said "Now that is gonna be quit or when cane grinding comes, Martha's not going to be around." When you work with that cane and making syrup, that is enough without having company. But we all have a good time and we invite different ones to come up and I think the people in the community enjoy it. We have kids from Rolling Green and different places that they can bring them out to see it. We always kill a hog or two before we start grinding cane because he says there is no need of having any syrup if you do not have sausage.

Up until about three years ago, we cured our meat out there and of course Nolan, I knew a bit about it and Nolan got a lot of it from my dad. You have to do certain things, leave it in salt so long and have to work those joints to get the water out and all that kind of stuff and, up until about three years ago, well I just told him, "Shoot! We can go buy a ham a lot easier than we can work with it like that. You got to know what to put on them

and how to put it on and all this to keep the bugs out of them. If you do not, they will take over. But we still have a cane grinding and I guess it will be about the second week in November this year if everything goes well, that we will start. Of course we will kill that hog first week of November. It is a lot of things that I think the kids miss today.

The younger people that have never been on a farm or never been out where they can enjoy these things because I rode horses, I drove cows, we used to dip cows and we would drive them to Bland, Mr. _____ had a dipping vat over there and it was required, if you had them you had to dip them and we had a lot of trouble with them and then we had a lot of fun and I enjoyed it because if I could get on a horse and the faster he would go, the better I would like it. Then, lot of times I would _____ Doc Roberston's woods from out home and it went to the Worthington Springs Road and we did not have very many nickels and dimes and what. I think there was a Mr. Reeves had a little store out in Bland and if we got a nickel to spend there, well we was doing good but my older brother and myself would get on the horse and we would take them to buy eggs or buy a chicken or two and go to Worthington Springs to sell and get us some candy. But now if you was to tell a kid to do that, they would say, "Humm, I ain't gonna do that!" One thing that is wrong with the younger folks and then, too, another things, they just do not make them work. Like he had his paper route. Well, I do not know that there is very many around now that have got a paper routes and all do, that kind of work.

But we always called my dad's father, Papa Jody and Grandma Mattie and my mother's folks was Mama and Papa. All of my grandparents are gone but I can tell everybody this and I do not have to, because I brought my daughter up and I was glad that she had grandparents to enjoy because I know if you have not got them you have just missed something in life. Another thing I always said that I would never do this to my child or children if I had more than one but I just have the one daughter. My grandmother when I lived with her, well the traffic went through the town here. We did not have the Main Street over here. It went right on through and we did not have red lights and you had to watch crossing the street. Mr. Stokes had a little old barbershop right across from the Pizza Barn, I believe, across the street. He is the one that used to cut my hair. Every time I would leave the house to go get groceries or do some little errand for my grandmother, well she would say, "Come kiss me goodbye," and I would have to go kiss her goodbye and come back. I do not care if I was not going anywhere much. It was that way and I said, "Well, I am not going to make my daughter do like that. Some times she says, "Mama I am going to bed." I said, "Well, come kiss me good night." She has never kissed me yet. In Nolan's family, now they are real affectionate because Aunt Viola and Aunt Bell, if you do not hug their neck, they think something's wrong and I said it is good to be like that. My grandparents, the Redds, are buried at New Hope. Nolan's folks are down at Forest Grove and my folks, all but my mother, she was put with

her folks out at the Richard Plantation. Something every once in awhile comes up about if where you are gonna be buried or what, I say "Well, you got three place to put me. Anywhere you want to put me, it is okay with me." But, still, I would like to be in God's Country because it is real quiet and nice out there under them big oak trees. Mother, every time the younger bunch graduated well, when one was in the senior class, she always gave them a steak supper. She had the whole senior class out and they would have a steak supper. They come in now, telling me about how they enjoyed it and then when we had cane grindings, well we got on them old humming and we would just have a time and we used to, long time ago, we would go to somebody's house and have a square dance. I do not think nobody would have a square dance not in their house. If they did, I do not know what they would think. But, anyway, we had good times. We did not get to do a whole lot. We had peanut boilings, all kind of things like that.

B: Let's ask a few questions here before we move on. One thing I was interested in was, it just sounds like you are related to lots of people and there was a sense of place. I get that every place around here was connected to somebody. Had a story about who fell over here and broke their neck, story about the circus, the lion. How did you and your family handle new people coming into town. How were they accepted? Were they invited for the steak dinner?

H: Whatever we had, it might not be steaks every day, but whatever we had, they were welcome to have or share, whatever we had, yes.

B: Did you ever get the feeling that outsiders felt that it was a cold community? I have heard that from people, say Alachua's kind of hard to get to know people....

H: Well, I have heard that, too, here and of course like here, it was not like that out at the farm. We were just all out there dirty and working and all and whoever come along, well they were invited and welcome to share whatever we had.

B: You think that is changed at all these days or?

H: Well, it is changed to a certain extent, yes, because lots of times a lot of them do not care, do not want to see you coming. Not for a meal now.

SC: Well, I just want to tell you Martha, I want to get with you afterwards because you told me to "Slow down and take time to enjoy what we have around us," and then you said, "If we want to keep things going with tradition, we have got to get busy." I want to talk to you. I am teasing you but I appreciate both injunctions.

TC: Thank you very much.

B: One thing I think that I want to bring up that Martha has, has exemplified here and it is an advertisement to all of you. That

a lot of what makes Alachua Alachua is, so much the paperwork, the deeds, the letters that have been handed down but, the other part of it are these, little family stories that really give a sense to some of the funny things that happened way back when.

H: I could tell you some more.

B: But I think when we, as an injunction to you all, it does not take much to get a small tape recorder and get with some of these people and start taping some of these old stories because, that would give life to the deeds, that would give life to the places people talk about and as we have heard so much about, there are plenty of these little stories that I think we could think about, tell each other, interview each other, get a couple folks together talking and it is really an excellent way to find out about traditions and, as I said, to give life to some of the written materials that we see here. We have one question.

D: Regarding how people feel coming in: We came here in 1941, and we were not property owners. My dad always worked for the other person and he got the most out of his homestead and my parents were older when I was born. So when we came here, my father was an elderly man and my mother was approaching middle-age. But there was an acceptance on who you were and, I think that is changing a little bit. One illustration, my father got paid for something, he had some money when Mr. Traxler's bank had the checks and he had never seen him before. But his daughter was in my second grade class at school and I visited in their home. She invited me and Mr. Traxler thought I was a pretty neat little kid and I had been there two or three times when he said, "Well, now, who are you? Well, where did you come from? Well, who are you working for?" He says, "Do you have a little girl named Ethel?" My daddy said, "Yes." There was that acceptance and it was sort of I feel like my heritage began here and there was an acceptance then. I think now, it was sort of a let's wait and see sort of an attitude. What kind of person are you going to be? I think then there was an open acceptance of who you were, that you were a decent person, that you were going to be a contributing member regardless of whether you were landed or not landed. In contrast, my husband's grandfather immigrated from Ireland and his parents came down and yet, I think he his adopted my heritage here more than the heritage in Youngston, Ohio, where he came from. There is more of a sense of family. I feel like the whole town is my family.

Ms. Cauthen taught me in Sunday School. Ms. Irby's mother taught me in Sunday School, my mother and Ms. Irby's mother and several others. Do not try to talk to any of those ladies between five and six in the afternoon. Because that is when they rotated and talked to each other. One would talk to two o'clock, those two would talk to four o'clock and before the evening was over, they would each know that they were all right. I know families still take care of their own and I know sometimes we have talked about a hotline for people who live alone but, at this particular time, there was no need because those ladies looked out for each other.

If the phone did not answer, then somebody had to go see why it did not answer. I think that is changing. I think now the people who live here do tend to have a let's wait and see, you know, or let's look and see what kind of jobs they have and I think it is regrettable that we look now a little more at quantity than at quality.

SC: I just wanted to say real quickly that you are going to hear Tim Check announce that we have a special opportunity to watch a videotape after the forum ends. This videotape was made by Miss Kathy O'Dea. Kathy O'Dea is the person who did this videotape of Bonnie Robarts talking with Barney Cato, with that kind of sense of heritage and this idea of this town as family.

C: Thank you very much I would like to introduce Mr. Alex Lundy.

L: I am not going to say much because my daughters is standing on the edge of the seat right now. On to Ms. Cauthen and this great program that she is sponsored here which I think is very wonderful. Really, I am not going to say much because I have my grandson here and I think he is gonna say something. It reminds me of the farmer and the boll weevil. I love to tell jokes, things like that, I really do. The farmer say to the boll weevil, I will "see you on the square." The boll weevil say to the farmer, I am not going to do you much harm but we are here. So I am not going to do but just a very little." I guess we all know what a boll weevil is I think you do. It is an insect and it is found mostly where cotton grows. So the boll weevil say to the farmer, "I tell you what you better sell your old machinery and get some more because when I get through with your cotton, you would not even be able to buy gasoline." So if I stand here and talk and talk, you all will be ready to go home. You will get disgusted. So we do not like to do people like that. These three ladies are sitting right here, we were classmates together. We went to school together and they went on and finished high school and they taught school. I finished high school then went off to college for a couple of years and I decided I wanted to be a speechwriter. So, going to college with a family to start with, that fell through so I had to take hold to something else to make a living.

I am just glad to be here and glad for my children, would like to explore some of the things in life that I came on as I grew up. Now, what we are supposed to talk about tonight the subject is "Continuity" and I think most of us know what that means. The word "continuity" means I get from that, it is a continued thing, something that goes on continually. I say from one generation to another so, right now, I do not think that the time will permit me to even talk about that. But I still will say a few things. Now I was reared under my grandmother and my grandmother she was a Black Mohawk Indian from North Carolina. She came down to this part of the country from a girl and she married, my grandfather who was a Cherokee Indian. So that goes on to show you that I have quite a bit of Indian in me, I think. Now, my grandmother had a part in raising me until I was about fourteen years old and

some of the things that I heard her say, I heard her make a statement one time that, "Lord have mercy, I do not know what is going to happen to this next two, three generations. When I was a girl, they were cooking in the house and going to the bathroom outdoors. Lord-a-mercy, they are cooking outdoors and going to the bathroom in the house." It was really true so I mean, those are some of the things that I had to go through with when I was growing up. So there are lot of things, lots of funny stories that I could tell you about how I grew up under my grandmother. She passed away when I was about fourteen years old. I will tell you about my father, after my grandfather. My grandfather lived to be about between eighty-seven and ninety-one years old and about a couple years before he passed away, he lost his mind. Then I say, "Well now, my grandfather lost his mind, what is next?" Then along comes my father. I think my father was about eighty-six or eighty-seven when he died. He lost his mind! I wonder is this going to happen to me? I been praying that anything like that does not happen to me. I can just go on and talk, talk, talk, and show you how I came up and then, I am still not going to say much.

I have my two daughters here. My grandson. He is a great talker, also he is a minister. Mrs. Strickland, used to be, when she was a girl, Mr. Mallie Strickland's daughter (referring to Hortense Cauthen in audience), this is her [Sudye Cauthen's] mother. I knew Ms. Hortense Cauthen from a little bitty girl. I knew her and knew her father. He was the mail carrier to that station out toward Nebo and the first time that I can remember him he drove a horse and buggy carrying the mail and he went from there, I believe it was a Model A, or a Model T Ford, that he carried the mail in from Alachua out through Jonesville, Newberry, and Archer. I think these ladies sitting right here knew about him. He was a wonderful person. He never had any argument with the people going up and down the route and I think he was very wonderful. Now we had nine children. I had four girl and five boys. They graduated, I work for them. Every one of them graduated from high school. Two or three of them went off to college. Gwendolyn! That is my baby daughter. She finished in nursing. She worked for Shands Medical Center in the intensive care unit. Helen! Stand up Helen. Let them see you. That is my oldest daughter. She finished in sterile supplies she works at the VA Hospital. I had one of my other sons, my third oldest boy, he was supposed to be here tonight, but evidently he went some other way and did not come. But anyway, he finished in nuclear medicine. He is the third oldest boy and he is the head Scan man at the Alachua General Hospital. He does all the scanning for Alachua General Hospital. My baby boy, he graduated from college in Houston, Texas. He has got a job out there teaching history. Our second oldest boy, to our regret and to the people that knew him in this town, he graduated from Bethune-Cookman College, he was the second oldest boy and he had a spell of sickness. Three months after he graduated from Bethune-Cookman College with a Bachelor of Science degree, he passed away and it really hurt the whole family. The oldest boy, he was a grease man. He was a mechanic. Then I have a younger boy, the

other boy, fourth oldest son, he went into, in fact all my boys went into the service and stayed for two years but the third oldest boy, he is making a career out of his army life. He has been in the army twenty years and he is going to make one more year and he is going to retire with twenty-one years. I think that is remarkable. That was my second oldest boy. So, I have a grandson. This is my grandson, oldest grandson, Dexter. Stand up, Dexter, let them see you and then maybe they will give you a chance to say something. He is my oldest grandson. I raised him. I raised him from two weeks old until about a year ago. He is now twenty three years old. So I had a real good part in raising him. So I do not guess I will say any more.

B: Mr. Lundy, before you do sit down, I do have a question. You remember we were talking earlier with the Irbys about little family traditions that people observe. Whether it be the way you come to the table or what you do on a certain holiday or the way you have reunions. Do you remember any of those old traditions from your parents and grandparents that were passed on down to your children and grandchildren?

L: Yes. The most important thing that I taught my children, I taught them table manners. That is the first thing, I taught them table manners. They sit down to eat and you say the grace and whatever you had before you, I taught them that they should eat it. But now, I am telling you, this thing is what we supposed to talk about and I do not think we have got quite enough time to do it. That is the way I was taught. Whatever was put before me and we say and we set down and we ate it. That is the way I taught my children.

But now, you set the table and put it down. We have got a long ways to go and we have got a lot to do to help our younger generation and our younger children. Now you put a plate down set them to the table and put a plate down for them. If they look at it and they do not like it, they get up and go on about their business. I do not want that!

B: Let's let your grandson talk a little while.

L: Be glad to answer some questions because I really want to give him a chance.

T: Well, first of all, I am not a long speaker. Lot of things that has continued in our family, good things, I like to see continue. Not only in our family but there is some good things to continue here in Alachua that I have seen since I was reared here, since I went to school here, I remember Ms. Irby and Mr. Irby. He was principal of Alachua elementary. I was one of the first minorities to go there, before they integrated the school and I saw some good examples in the school system. I was there, it was a new environment for me, of course, but I saw some great examples there and I saw some great examples all over here, in the town of Alachua. Most of all, my family. The

greatest example that has been set to me is the ones that I saw in my family. My grandfather, my grandmother, and my mother. I saw some example that I am glad that it has been discontinued. I see some that I would like to see go on. Well, the things that I saw in our family that was most important was moral standards. They were real high. Not just table manners, but how to respect people. I respect other people, whatever race, whatever color, you respect and you treat people how you want to be treated. Now that was the teaching that I got at home. I will say that was our tradition. That was what my grandmother and my grandfather when they always recited to me about the olden days, about their parents, and how they were treated and they were always recited to me and I held them dear to me and I did not always hold to them, but later on, I made a choice to hold to them not that I forgot them. They would always speak to me, the teachings that I got at home and the examples that I saw here in Alachua. I saw it in the school, I saw it everywhere I would go. I could see some good and bad examples. Some that I would like to see continued and some that I would like to see discontinued. Of course I remember only, most of all, the good examples, the ones that I would like to see continue.

C: What are some of the values or good examples that you like to see passed down to subsequent generations in your family?

T: Respect, is one of them. That is most, most, most of all, what I have been exposed to. I mean respect is one of them. The main one. Respect. Treat me how you want to be treated, you know. That is what I was taught. That is the main thing that speaks in my mind ever since my childhood, the environment that I was raised in.

C: What effect does religion have on family life, traditions in the family, setting and establishment of values? How did that fit in?

T: First of all religion could be anything. But from my viewpoint, you know.

B: Maybe one way to think about it, if you could tell us, what, about your growing up. What led you into the ministry yourself? How did you make that decision? Why?

T: The reason why I make the decision to go into the ministry was because of the examples that I saw in my home. Now they deviated some, you know, sometimes, but everybody does.

B: Were there relatives in your home who were in the ministry?

T: My grandfather, I can remember when he was a deacon in the church. My grandmother, she had a active part in the church. Really, the whole family background was reared in

the church. I mean, that was the whole family background so I see where that played a part. I say yes that is why it had a big influence on what I choose to do today, the decision that I made had a big part in it.

B: Mr. Will Irby was talking a little bit earlier about some of the problems he had. He resented the fact that he always had to serve, he could not go out and make that million dollars and kind of sometimes felt family as a pressure over him. Did you ever feel like that growing up and, if you did, did you ever talk to your grandfather about it and what is that about? Any times when you just said, "I wish I were not in Alachua. I was somewhere else."

T: Well, yes, it has been many times that I have thought that. Bad times and times in school.

B: Give us some examples. What was it like and how did you work through it?

T: I guess I just at times I had tantrums, you know. Well, like I said, I had not always, dealt with it the way I should have dealt with it.

B: Well, when you did deviate, how did your family deal with that?

T: I guess you can say it was tradition that our family was religious and when I deviated or when I, which I did deviate, I turned away from it. It made me kind of feel uncomfortable you know, because I did not continue you know, in the family tradition.

B: Well, I am sure that Mr. Lundy, when you were growing up did you ever feel like this town is not for me and I would like to get out or too many things happening or the Depression's coming on. Did you ever have those feelings and how did your family handle that? Any continuity?

L: Well, I tell you how they handled that as I was growing up. There is things that I did not like and I did not want to do anything about it. Then they had a way of showing me that it would be done, was supposed to be done. They had a solution that they gave me. That is the way, it happened with me. Now, what else? I will sit here and answer your questions all night. The best that I can.

C: You have any questions for any of the panelists?

SC: I have twenty-five.

C: Yours do not count.

B: Perhaps Mr. Lundy's daughters might have some questions for

the panel they would like to mention.

U: I guess Glenn just do not want to tell what changed his mind. used to be a bad boy and he had a accident.

L: This accident you had, it caused you to change?

T: That started in high school when I started hanging out with a bad crowd. I got with a bad group of guys and I guess it was peer pressure. They would be type of guys kind of they was like sneaky. They stayed in trouble. You know, they kind of kept it under cover. But the turning point, one night we were traveling down a dirt road by Burnett's Lake just for a joy ride, see what kind of trouble we could get into, and that night, coming around a curve going just a little bit too fast. The car flipped over four times and he totally lost the car and me and two other guys in it. We headed for a big oak tree and so really, I thought I was dead because I could not see anything. All that was around me dark. I said to my self, if I had one more chance, I would give my life to the Lord. One more chance and about that time, you know, the car had stopped flipping and then it is still darkness. When I found out that I was alive and I still had this body that was in one piece, I stepped outside of the car, and I was so happy I was alive, I forgot about my other friends. When I came to my senses and found out that I was alive and that I had another chances, to search for my other friends and one suffered a concussion, the other suffered bruises but I was the only one able to run for help. While I was running down the road I was telling the Lord that I was going to change and that he had changed me and that I would live for him and I think that was the major incident that caused me to make a decision.

B: Thank you. Some other questions that somebody would like to recount anything.

M: I would like to tell him, to learn the twenty-third Psalm and really preach it and you have nothing to fear in this world, Nothing!

B: Thank you.

L: In this world and the world to come.

B: Some other questions?

LT: I am an outsider from Gainesville, but it is awfully interesting to sit back and to see this town come alive at these meetings. It occurred to me, there are places in Hawaii where the lava oozing from the volcanoes have not covered up. There are little bits of growth that were there originally, but lava will cover other things and take them away, but there are little spaces were these rare and

ancient plants are all still living after thousands of years and the rest is all changed. I am a plant lover and these exotic and wonderful things, you know that you cannot find anymore, are in these little nooks in Hawaii. I cannot help but think of Alachua as being kind of a specially preserved place that has not been ruined by civilization and other things and that I hope you will preserve all these precious and wonderful things that you are uncovering, like jewels, and then when the world forgets about it and needs it, you will be able to, maybe as a loving family, accomplish a unity or something that the rest of the world is going to want. Say look, here is how we did it. Here is what we kept: Our family and our tradition and our roots. I hope you can keep all your lovely things and share it with the rest of the world.

B: Mr. Lundy?

L: There is one thing that really bothers me. I am going to speak my mind about it. It really bothers me. I can say it, because I do not think I owe any person in this town a dime. That is among the white or the black. But what really bothers me, that we did not have enough of our own people (black community) participate in these things like that. The ones that should be here and ought to be here are not here and we do not have enough of our race. The black people should participate in these programs and it is, good for them. It is good for all of us and I think we should have more. I think you should know about it. The ones that are not here, are the ones that should be here.

H: It has been in all the papers.

L: They know about it too. Everytime the same people comes everytime. Them three ladies there. That is it maybe I think I saw Ms. Lee here once or twice but these three ladies right there, they are here every time, and that is it. I do not think it is right.

SC: If you are lucky, Darlene Waite who is writing this up for the Herald (High Springs Herald) will use your quote in her story and they can all read it.

VH: Our father, always said this was God's Country. When he went anywhere, he said, I am getting back to God's Country.

MS: I know you're wondering why I did not talk. I went to the dentist and I just could not. I have an impediment of speech and I just could not get up and talk.

EH: In 1730, my family came from Scotland and settled on the Cape Fear River in North Carolina and my father was the first of the family to ever move away from the 700 that lived there and they were all related, intermarried in the

clan. It looks very much like Alachua and I have a special affinity for this area. We stayed here because our children were here and I have come to love it. I really wanted to go home. I wanted to go back to North Carolina but it is equally as pretty here. That is a big city compared to where I really came from. I grew up in a little town next to Miami, but my heart has always stayed in the small town and I truly love it here. I have grown to love it and the people, but I never found that this town was unfriendly. I have heard that but I think that in order to have a friend, you have got to be a friend and so this is what our family lives by and we are all very close and I have found it a delightful place to live and I hope to be buried here.

AB: I learned something tonight about the nature of the traditions and family and I think it first hit me with the Irbys when they said one of their family traditions was to serve people and to work with people and I started thinking about the other Irbys that I have met here and there in the last few months here and that is really true. Now there is a history of a family who are taking the steps to work with other people and to help other people and that is a very important family tradition and very important value of this community, that we could have families like that here. I heard it again when Mr. Lundy was talking about his children who are teachers and grandchildren in the ministry. I think in our families and in Alachua, in general, we have that as some continuity between the generations. We are certainly seeing it in our different panels here, people who have taught school, people who have helped other people in this community. That is a very important value. The other value and the other, continuity that I heard was, as I mentioned, was Miss Hagan stories of the place. I think one thing we can do is take our children, take our neighbor, take our friends out, drive around town, point out that spot where a car flipped over four times. There is continuity there. Cars have been flipping over for fifty, sixty years now. That part of our continuity through the generations is making this place our own by the things, the meanings we give to different places and different peoples.

I think another thing we have as far as the continuity of generations and, the values we have are our names. Our names are part of the places and part of those incidents and part of the people themselves. As Mrs. Hagan was talking to, as I said earlier, Miss Letha Decoursey, this week and she said that her grandfather saw her name in a vision before she was born so there was a continuity that went back a hundred and fifty years there, just with her first name Letha. That is what she was called. I think those are some important parts of our continuity and part of our generation here. Now, two things of importance: First of all, there is some hot pizza in back, compliments

of the Pizza Barn. So we can all have a snack of some pizza. After that, the videotape of Bonnie Fincher Robarts and Barney Cato, up here.

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